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will buy up their neighbor's coffee and carry it to Cuernavaca for resale. Many men, having no other work and no savings, have gone to the sugar *haciendas* at Oacalco to work there as day laborers.[1] They do not take their women with them. Sometimes a woman cooks for them all in the camp at the *hacienda*. Sometimes they come back twice a week to Tepoztlán to fetch food prepared for them by their wives. Then twice a week the women spend hours by day and by night grinding on the *metate* to make them enough *tortillas* and *itacates* and *gorditas* to last them three days at Oacalco.

The entire village has its attention directed toward the coming carnival—the most important secular *fiesta* of the valley. Almost everyone in Tepoztlán has some share in it, while those who come to Tepoztlán from other villages come only as guests to enjoy the hospitality of Tepoztlán. The carnival is the supreme co-operative effort of the town. In February the men of San Miguel, La Santísima,[2] and Santo Domingo are organizing the *comparsas* for the masked dancers. Musicians must be hired from larger towns, and the cost of their hire is now apportioned among the members of the *comparsas*. These members, who will leap as *Chinelos* during the carnival, are busy sewing glass beads and mirrors on the huge, laterally flattened *sombreros* which they will wear. Their wives and mothers

[1] This exodus began the second half of December.

[2] The *comparsa* of La Santísima was first organized about three years ago; the other two groups are ancient.

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for use as a remedy for eye trouble. In correct practice the afterbirth is buried in the hearth [*tlequil*]. Ashes are put over it and then the fire is lighted.[1] "Some throw the afterbirth into the *corral* but this is not good because then the mother suffers."

Just before and just after the birth the mother may take an infusion of a plant known as *tlatlantzcametl*.[2] The child is bathed "usually about six hours after birth but always at eleven or twelve in the morning because it is warmer then." Rosemary is boiled with water and put in a washbasin with a small cup of alcohol. As the child is being bathed, still more alcohol is thrown on its head. It is given to wear a shirt of unbleached muslin, a cap or bonnet, and a diaper, and wrapped in a sheet and cotton coverlet. After bathing the child the midwife receives *clemole*, beans, a cup of wine, and a box of cigarettes.

The new mother, who is supposed to stay in bed or at least to remain at home for a month, is cared for during the first week by the midwife, and after that by her own mother. The midwife comes every day and binds up the patient with the *ceñidor*. She makes a doll of rags and ties this against the patient's abdomen. The doll is worn for a month and a half, from the first day on. During the first week the new mother and the midwife, who must eat the same food as her patient, observe food restrictions. For breakfast the mother may not drink coffee, or chocolate, but only warm cinnamon water, which is taken with bread. She may also eat dried meat toasted in the *comal* with a small amount of *chile pasilla*. For dinner some eat nothing but *clemole*, but with washed *chile* and no onion. The patient cannot take food that is very hot or very cold. Milk will chill the stomach. She cannot eat honey, sugar cane, or eggs. During the first two days after the birth the relatives, friends, and neighbors all come to visit. They bring with them pitchers of cinnamon water, or, if it is noonday, jars of *clemole*. After the first three days it is well to give a new mother *necuatole*, which is *atole* of cinnamon made with wild fowl.

[1] Sahagun tells us that the umbilical cord of a girl was so disposed of by the Aztecs.

[2] Unidentified.

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mass. This is the *sacamisa*. This is one of the most important occasions in the life of the child. After the mass, there is a celebration at the home of the child, attended by its relatives; *mole poblano*, reserved for the most important *fiestas*, is served.

There are special dangers and sicknesses to which a newborn child or the mother is particularly liable. The dangers from *el espanto* ["the fright sickness," later described] are greater then. Small children are especially subject to *el daño* ["the evil eye"] and to *los aires* [diseases caused by the evil spirits of the air]. *Ixtlaxolcocoliztli* ["clouds-in-the-eyes-sickness"] is a disease [probably *ophthalmia neontorum*] common to infants. The symptoms are blood and pus coming from the eyes. It is thought to be caused by the presence near the infant of a man or a woman who has recently had sexual intercourse. It may be cured by administering a remedy composed of the umbilical cord of a boy, that of a girl, some raisins, the leaves of *tzitziquilitl*,[1] and the flowers of *sauca*.[2] It is also treated with *Sal de Colima*. This salt is ground and then placed in the form of a cross on the child's tongue with the pestle [*tejolote*] which has first been scrubbed with *estrepaco*. If a nursing child vomits, the mother's breasts are washed with an infusion of *tlamatlantli*.[3] Then the child is allowed to nurse. The mother may take this infusion internally. If a child experiences difficulties during teething, a fly may be caught and boiled with cumin seed. A little of this administered to a baby will make its teeth come out.

If the mother dies, a wet nurse [*nodriza* or *chichina*] is sought. "She earns twenty *pesos* a month and her food." If the family cannot afford a wet nurse, they give sweetened milk flavored with chocolate, cinnamon, or coffee. "But then the child usually dies."

Children are nursed by the mother for two years or more, although milk is early supplemented by adult food. Food given in early life is bread, *tortillas*, milk, beef, bean soup, and macaroni soup. All bananas, except the large, long variety, are considered harmful as causing constipation. Rice is bad for the same

[1] *Bidens leucantha* (L.) Willd.

[2] *Sambucus mexicana* Presl.

[3] *Solanum madrense* Fernald.

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755 782 753 776 195 An essential part of the treatment is the conciliation of the offended spirits. The Nahuatl name for the disease is *yehyecahuiliztli* ("wind disease"). The word for "winds" is simply *yehyecame*. But when the spirits are referred to, they are described with the very respectful suffix *yehyecatzitzin*. The conciliation consists in leaving gifts to *los aires* at the place where these spirits became offended, and where, consequently, the disease was contracted. It is the *curandera* who arranges the gift and takes it to the ravine or washing-place. The offering must include *tamales*, and often other food and cigarettes. An apparently invariable part of the gift is a doll. This is usually locally made, of bits of cloth. It should have red cheeks. Somewhere about it is tied a bit of colored yarn. "*Los aires* would not take the gift without this."

I had *los aires* when I was younger. They came because I went to Axihtla and there I washed my whole body. So *granos* came all over my body. See, there are still a few here on my hand. My mother went to an *ancianita* and asked her to cure me. 465 We paid the *ancianita* four *pesos* and besides we had to pay for the gifts to *los aires*. She steeped *alta reina* and *mirto*[1] in a bowl. My father smoked a cigarette and mixed the smoke with the herbs. Then the *ancianita* washed my body, carefully, with the herbs. Then the cigarette was taken out of doors and thrown over the house. The herbs were wrapped in cornhusks and thrown over the house too. This is always done. Otherwise *los aires* would come to anyone who might pick up the herbs.

The *ancianita* took the gifts to the water tank at Axihtla and left them there for *los aires*. She took a doll, two limes, an orange, three toys of clay, and four cigarettes tied with yarn. After a while I got well.

[1] The herbs just named.

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and had an interview with Emperor Maximilian at Acapantzingo to impress upon him the need for such education in Mexico. In 1878 Rojas was appointed secretary of the Department of Public Education of the state of Morelos by Francisco Leyva, the first constitutional governor of the state. Later Rojas returned to the village and published a newspaper in Náhuatl called "Xocoyotzin" (*El Menor*), and also a paper in Náhuatl and Spanish called *El Grano de Arena*. In the eighties he organized a chapter of the Lancaster Society, an educational society which had been making inroads in Mexico at the time. Rojas also had many personal contacts with President Porfirio Díaz, and in 1908 was appointed professor of Náhuatl at the National Museum of Archaeology.

Shortly before the Revolution, a small Museum of Antiquities was founded in Tepoztlán, a public library was opened, and night classes for adult education were held. This cultural florescence, though short-lived and limited to a small group of Tepoztecan intellectuals, most of whom came from well-to-do *cacique* families, earned for Tepoztlán the reputation of being the Athens of Morelos. This group of intellectuals had considerable influence despite their small number, and were instrumental in sending many young Tepoztecans to schools outside and in setting a precedent for higher education which has inspired Tepoztecans to this day.

A landmark in the history of the development of Tepoztlán was the building of the railroad in 1897 through the upper part of the municipio, with a station at El Parque—which is about an hour's climb from the village of Tepoztlán. The building of the railroad was opposed by most Tepoztecans, and set off a sharp struggle between the local *caciques* and the population at large who accused the former of selling out the communal resources to the gringos. Despite this opposition, Tepoztecans participated in the benefits which came with the building of the railroad. Many of them worked as day laborers and received the then phenomenal wage of $1.50 a day, or well over three times the prevailing wages at haciendas. In addition there were hundreds of laborers from other villages, many of whom came down to Tepoztlán to buy supplies.

Trade flourished, and it is said that there were more stores and artisans in the village at that time than in the years between 1920 and 1930. This source of income, though temporary and favoring primarily the merchants, was one of the factors which contributed to the cultural florescence which was going on during this time. Tepoztecans came into contact with laborers from all over Mexico and with Americans. The first wire fencing and steel plows came into the village with the railroad, and the advent of freight trains stimulated the charcoal-making industry.

Tepoztlán is typical of another major current in Mexican history, the relationship and the struggles between the so-called free Indian villages and the haciendas. Because of the marginal location of Tepoztlán to the hacienda area, and because most of its lands were unsuitable for sugar and rice plantations, Tepoztlán managed to escape the aggrandizement of the haciendas, except for a portion of its southern lands which were lost to the Hacienda of Oacalco. But while Tepoztlán was able to retain most of its communal lands since the Conquest, it was close enough to the haciendas to serve as a convenient source of labor supply, and its economy was therefore intimately tied up with that of the hacienda system.

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Of the *curanderos*, four are new and have learned their specialty within the last ten years. Of the two *chirimiteros* referred to by Redfield, one died a short time ago and the other still practices; four have learned their skill within the last six years. The two *huehuechiques* are the same ones of twenty years ago; there have been no new recruits. Of the two fireworks makers of twenty years ago, one has died; the other five are all new in the trade. The three mask makers of Redfield's time are still working, but in addition two sons and a cousin have learned the trade.

At this point we may ask what the prospects are for the survival of these folk specialists in the face of the changes which are taking place in the village. The prospects for the survival of the occupations of mask makers and fireworks makers are very good. The former is dependent primarily upon the Carnaval and the latter upon the barrio fiestas, neither of which shows the slightest signs of dying out. On the contrary, the former has grown in importance and has become an occasion of great spending, while the latter continues unabated and has the active support of the young men, many of whom are comparatively sophisticated.

The prospects for the survival of the *chirimiteros* are not quite as good because their function is gradually being taken over by the modern secular musicians. This tendency can be seen in the center barrios, where, as in Redfield's time, culture changes appeared first in the village. In the last barrio fiesta of San Miguel, in place of the primitive *chirimía*, a fifteen-piece band played from the chapel roof throughout the night. The profession that seems certain to become extinct is that of the *huehuechique*, for this occupation depends on the knowledge and use of Náhuatl, which is rapidly disappearing in the village.[8] An important change in connection with the occupations of *chirimitero* and *huehuechique* is that these specialists are now paid in money; formerly they were compensated with food and drink, another indication of the increasing importance of money.

Prediction in the case of the *curanderos* is more difficult. Most Tepoztecans are not ready to give up their *curanderos*. But they have reached the stage where they are willing to consider the doctor as an alternative, especially in the case of serious illness. Many Tepoztecans now visit private doctors and the Public Health Clinic in Cuernavaca. Certainly the hold of the *curanderos* has become much weaker; they are no longer as busy as formerly, and their income on the whole is very small. There are only two *curanderos* in the village who have great prestige and good income.

This raises the question of the relative desirability of the survival of old institutions in the face of general trends toward modernization. While this problem will be discussed later, it can be pointed out here that a sharp distinction must be made between the social effects of such old institutions as the Carnaval and barrio fiestas on the one hand and the *curandero* on the other. The fiestas, especially the Carnaval, provide much needed diversion for all age groups and tend to unify the village.

[8] During the time that this was being written, one of the two *huehuechiques* died, and no new recruit has appeared to take his place.

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participation, there is strong social pressure as well as fear that the saint may be offended by failure to work for his upkeep. Still, in recent years there has been increasing difficulty in obtaining barrio cooperation. Now three of the seven barrios rent out the land and use the rental for the expenses of the chapel.

The barrio *cuatequitl* cleans the churchyard and repairs the chapel. Barrio differences in this connection are interesting. Although the smaller barrios of San Pedro, San Sebastián, and Los Reyes are the most reliable workers on the village *cuatequitl*, they appear to be the most neglectful in the upkeep of their respective chapels, indicating perhaps that Catholicism has less of a hold in these barrios. Indeed, it was in the barrio of San Sebastián that a Protestant sect won over about fifteen families. The barrio of Santa Cruz, also very poor, is known for its superior care and great devotion to its chapel. The larger barrios, too, keep their chapels in repair.

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The third occasion for the *cuatequitl* is that of a group of neighbors within the barrio who may agree among themselves to repair the street or to build a water tank or some other local improvement. This *cuatequitl* generally involves fewer people and still occurs quite frequently. During our visit to the village four new water founts were built in this way. The *cuatequitl* of the barrio and of neighbors would seem to be a natural mechanism for a great deal of cooperative endeavor on a purely voluntary basis. But the poor quality of human relations in the village, and the fear to take the initiative in any venture, keep cooperative undertakings at a minimum. Yet the fact that there exists a tradition of cooperative forms of labor has occasionally led to truly heroic and dramatic undertakings. The most recent example of this was the construction of the road to Cuernavaca.

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One of the features that characterize all occasions of collective labor is the free use of drink. It would seem that Tepoztecans need the stimulus of drink to enable them to work together successfully. The implications of this for the analysis of the Tepoztecan character will be discussed later.

WAGE LABOR

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Although wage labor is an old practice in Tepoztlán, labor is not viewed impersonally as a commodity that can be bought and sold on the market. The relationship between employer and employee is a very personal one; and as a rule, a man will not work for someone he does not like. Tepoztecans are almost as particular about choosing the men they work with as they are in choosing drinking companions. This attitude of independence has become much more marked since the Revolution, for Tepoztecans now have alternatives not available then. The democratic ideology of the Mexican Revolution has influenced Tepoztecans, who are jealous of their new freedom. The harsh treatment received by Tepoztecan laborers on the haciendas and sometimes even in the village before the Revolution would be unbearable today.

It is the custom for the employer to seek out laborers, rather than vice versa. In fact, most Tepoztecans consider it humiliating to ask for a job, and ordinarily a man

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466 would rather go hungry than go about the village asking for work. Also, some of
[465] the younger men are sensitive about asking for their wages, and often the mother will collect the wages for her sons.

When a farmer needs a hired hand he will usually try to get a relative, frequently an uncle or nephew; or he will ask his neighbor or *compadre*. If no one is available within this rather close and intimate circle he may seek no further. As a result, we [464] sometimes find the curious situation whereby some individuals complain of a labor shortage while others may have no work.

464 The peak wage labor season is from May to August when corn is being planted
[221] and cultivated, and from December to January for the harvest. During these periods there is sometimes a real labor shortage which leads to some mutual labor exchanges. It is estimated that a few hundred Tepoztecans work as day laborers during the busy season. At the most there are about four months of wage labor during the year. The landless may work as *peones* during the entire period or they may work part-time in *tlacolol*. The small landowners will also work as *peones* to get some extra cash. Thus some are employers of labor for a short time and are then, in turn, wage laborers for someone else.

465 Wages have gone up considerably in Tepoztlán during the past twenty years and are much higher than in other villages like Tzintzuntzan, Mitla, or Chan Kom. The reason is the proximity to large urban centers and the haciendas which pay relatively high wages to attract labor. But the rise in wages has not kept up with the rise in prices of many basic commodities.

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TABLE 28. Distribution of Ownership of Plows, Oxen, and Land, 1944.

Barrio	Families Owning Plows	Families Owning Oxen	Families Owning Land
San Miguel	48	44	83
Santo Domingo	70	50	61
La Santísima	36	32	62
Santa Cruz (large)	14	14	44
Los Reyes	23	21	30
San Sebastián	8	6	11
Santa Cruz (small)	8	6	10
San Pedro	6	6	10
Tepoztlán	213	179	311

TABLE 29. Cost of Oxen, Rental of Oxen, and Wages.

Year	Cost of Oxen[a]	Rental of Oxen per Day (With Driver)	Rental of Oxen per Three Months		Wages of *Peón* per Day
			In Corn[b]	In Pesos	
1926–30	60.00	1.50	6	40.00	50
1936	70.00	2.50	8	75.00	1 00
1940	100.00	3.25	8	125.00	1 25
1942	125.00	4.00	7	150 00	1 50
1943	200.00	5.00	7	150 00	1 50 2 00
1944 (April)	400.00	6.00	7	170 00	2 50 3 00
1944 (July)	400.00	7.50 10 00	7	200 00	3.00 3.50

[a] Cost in Guerrero.
[b] By 100 *cuartillos*.

WORK CYCLE AND PRODUCTION TECHNIQUES

The work cycle of plow culture in Tepoztlán is in four stages: preparation of the land, planting, cultivation, and harvest.

Preparation of Land: In discussing the preparation of the land, we must distinguish between breaking new land, or land that has been idle for a number of years, and preparing land that was under cultivation the year before. In the former case the process is referred to as the *barbecho* (breaking of new land); in the latter as *los tres arados* (the three plowings). The system of plowing used in each case differs considerably. Some Tepoztecans begin their first *barbecho* in the dry or slack season, generally in March. However, at this time the earth is parched and hard, and plowing is difficult and slow. For this reason, farmers prefer to break new land during the rainy season, generally in August, in preparation for the following year. If the weeds are tall and strong they are cut with a machete, piled up to dry, and are burned.[6] It takes a man about three days to clear a heavily

[6] The most stubborn weeds are known as *zacate chino*. These have deep roots, and if the field is heavily weeded it is necessary to plow in January and again in March. The older men say that this weed came in after the Revolution.

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TABLE 31. Time Spent in Production of Corn in Plow Culture on Sample Plot, 1944.

Operation	Plot of Ten *Cuerdles*		
	No. of Workers	No. of Days Worked	No. of Man-Days
Clearing of land (*limpia*)	1	3.0	3.0
Plowing (*barbecho*)	1	5.0	5.0
Plowing (*surcado*)	1	1.4	1.4
Seeding (*siembra*)	2	1.4	1.4
First cultivation (*primer mano*)	2	3.0	6.0
Second cultivation (*segundo mano*)	2	2.0	4.0
Third cultivation and hilling (*cajón o despacho*)	2	1.0	2.0
Weeding (*solada*)	1	2.0	2.0
Stripping cornstalks (*zacateo*)	1	6.0	6.0
Tying leaves in bundles (*juntado*)	1	1.0	1.0
Transport leaves (*acarreo*)	1	3.0	3.0
Corn picking (*pizca*)	1	5.0	5.0
Corn transport (*acarreo mazorca*)	1	3.0	3.0
Corn shelling (*desgranado*)	1	5.0	5.0
Total			47.8

The question of estimating costs of production is difficult because Tepoztecans, like most Mexican peasants, do not keep accounts of their expenses, and more important, do not estimate their own labor in terms of its monetary value. They are, however, quite familiar with the value of a day's work in money, since they all hire labor at one time or another, or themselves work for a wage. Tepoztecan farmers are also apt to speak of "time lost" when they are called upon to serve on village guard duty, or if they have to go to court over some legal matter.

Despite the fact that labor time is not so evaluated locally, we have assigned money value to the labor of the farmer-operator to arrive at some notion of relative production costs. In estimating total production costs we have considered the prevailing daily wage of hired labor and the cost of hiring oxen as the two most important items of cost. Our estimates, although approximations, illustrate the wide range in production costs for a single hectare of corn, and the relative cost of each operation. Variations in production costs are due to such factors as differences in

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443 "raquítico," as the Tepoztecans would say. Furthermore, the quality of the local
178 fruits and other goods is poor and, unlike other Mexican villages, little care is given
[438] to display. There is also little variety of goods, and it is difficult to predict what will be available from one market day to another. In short, the market at Tepoztlán shows symptoms of decline.

In addition to the market days, there are permanent stores in the plaza. As has been indicated earlier, their number has increased and they have spread to the outlying barrios. The stores sell most of the daily household necessities and have a
[438] fairly stable clientele. Most sales are in small quantities because of the Tepoztecan
[439] custom of running to the store once or twice a day. But Tepoztecans are going to Cuernavaca more and more, and are making larger purchases; this has been a blow to local tradesmen who cannot compete with the Cuernavaca stores and market.

[438] Itinerant merchants who peddle through the village streets come with a wide
[452] variety of goods, such as blankets, *petates*, palm-bottomed chairs, sweets, and clothing. In recent years these merchants have introduced selling on the installment plan, and make collections on their rounds.

[437] Goods are also circulated by barter between families, although this is declining.
[465] Corn may be exchanged for eggs or other food. Corn is still used as payment for wages or for the services of *curanderos*, especially when small sums are involved.

439 Most Tepoztecan produce is sold outside the village, primarily in Cuernavaca.
[433] It is estimated that Tepoztecans sell approximately 1,000 *cargas* of corn per year. Many poor people complain that they have to go to Cuernavaca to purchase corn because none is available locally. Other Tepoztecan cash crops, charcoal and *ciruelas*, are also sold outside the village; charcoal goes to Yautepec and Cuernavaca, and *ciruelas* go to Cuernavaca and Mexico City.

[669] Before the Revolution, Tepoztecans' trade relations spread over a wide area
[177] ranging from southern Jojutla, Guerrero, Ozumba in the Federal District, Puebla, Xochimilco, and Mexico City. Indigo was sold to Puebla, which, in turn, supplied dried fish. Merchants made frequent trips to Mexico City by foot, and the following account from an informant, aged 67, gives some idea of the role of the merchant and middleman in Tepoztlán before the Revolution.

[438] My father was a farmer, a butcher, and a tradesman. He worked his fields and slaughtered pigs which he sold to the neighboring villages of the municipio, but especially in San Andrés and Gabriel Mariaca. Later he would go to the southern part of the state of Morelos to buy up fruit and send it to Mexico City where he would live for a portion of the year to sell the fruit. He would leave Tepoztlán in April or May. He returned here in early June to plant and remained here in June, July, August, and September. At the end of September he returned to Mexico City until November. After All Saints' Day he would return for the harvest.

[484] My father went to Mexico City on foot, and the trip took all day. We would leave the village about 6:00 A.M., arrive at Xochimilco at 5:00 or 5:30 P.M. The route was as follows: first to San Juan, then to a rancho called Oshokiah, in the mountains; from Oshokiah to

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tamiento. He organizes the nightly village watch and makes arrests when necessary.

During the dry season the government offices are generally open between 9:00 A.M. to 1:00 P.M. and between 4:00 P.M. and 7:00 P.M. During the agricultural season the hours are much more irregular, and oftentimes the officials close the offices and go to their fields to plant or cultivate. The same thing happens during the harvest.

The salaries paid to officials are extremely low, even by Tepoztecan standards. They are paid a daily rate in pesos as follows:

President	3.00
Síndico	2.00
Regidor	2.00
Secretary	2.50
Treasurer	2.50
Chief of police	2.00
Assistant to chief	1.75
Porter	1.50
Judge	1.00
Secretary to judge	1.50

These low salaries are one of the factors which encourage graft on the part of the officials.

The village officials are mostly from the larger barrios of San Miguel, La Santísima, and Santo Domingo. A review of the officeholders since 1920 showed that not a single president was from San Pedro, Los Reyes, or San Sebastián. The reasons given for this are as follows: (1) the smaller barrios have traditionally been viewed as the more backward barrios and without political power; (2) residents of the small barrios say that only dishonest people seek the presidency, that they have connections with politicians in Cuernavaca, and that they have some funds for propaganda. Most of the presidents and officials between 1920 and 1943 could read and write, and included individuals who were highly acculturated and little acculturated. In 1943 all the officials wore huaraches while at work, but all could read and write.

The sources of income of the municipio are varied and are shown in the following budget for the year 1943:[2]

	Income (Pesos)
Traveling merchants[3]	50
Public diversions (movies)[4]	20
Slaughter of animals	2,500
Service for water	300

[2] These data were copied from local records and are official estimates of budget income. Generally the income is about 1,000 pesos below these estimates.

[3] The very small income obtained from traveling merchants reflects the decadence of the local market and the paucity of merchants from other areas.

[4] The municipio receives a ten per cent tax on the gross receipts from movies. The small

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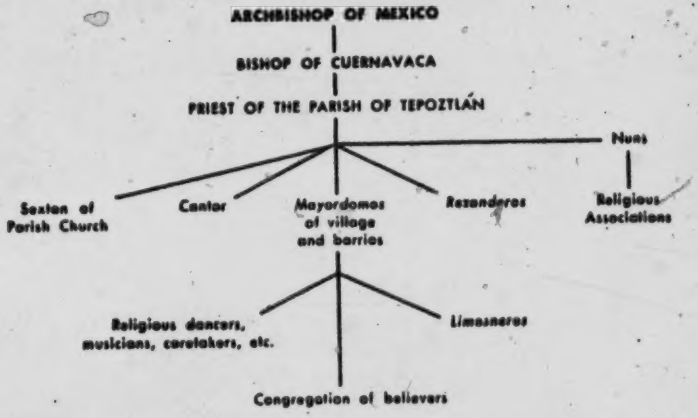
mysticism and religious fervor and his attitude of detachment suits them well. However, being a native son has diminished somewhat the aura of respect which generally surrounds a village priest and has encouraged some Tepoztecans to make direct appeals to him to lower his fees and to settle family conflicts and personal problems. He has also been drawn into some small conflicts, a result of which was his being denounced to the archbishop of Mexico City by a group of Tepoztecans.

CHART 3. Religious hierarchy of Tepoztlán.



In the fourth place are the Monjas Carmelitas, the aforementioned nuns, who, although a recent addition, are to reside permanently in the village. These nuns are all outsiders and are treated with great respect by Tepoztecans. In addition to their other activities, the nuns have assumed the direction of some of the religious associations, particularly the *Juventud de Acción Católica*. They have greatly extended the activities and increased the membership of these associations and by their work have brought about a religious revival in Tepoztlán.

On the fifth level of the hierarchy are various lay functionaries of the church. These are: (1) The sacristan or sexton hired by the priest as his personal aid and caretaker of the church building. Specifically, the duties of the sacristan are to help the priest dress for ceremonial occasions, to memorize several prayers in Latin in order to assist at Mass, to care for the altar and the sacred vessels, to clean the temple, and to keep a record of the priest's religious program. At the time of this study the sacristan was a young unmarried man of twenty of an acculturated family in the barrio of Santo Domingo. He was paid a wage of from three to five pesos a day and more on certain fiesta days when there is an excess of work.

(2) The cantor or church singer is an assistant to the sacristan but is selected by the priest and responsible to him. He is expected to play the organ and sing religious songs in Spanish and Latin. He participates in the singing during Mass

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and in leading the hymns and *Te Deums*. He is paid one peso for each Mass and fifty centavos for each *Te Deum*.

(3) The *rezanderos* are men who make a vocation of religion by memorizing many prayers and hiring themselves out to intone these prayers for others on special occasions. For example, if someone loses a horse or cow and wishes to ask San Pedro to help him find the animal he will pay one or two pesos to a *rezandero* to go to the chapel in the barrio of San Pedro and recite the appropriate prayer.

Although the *rezandero* is not recognized by the church as a functionary he is thought of as such by the populace. Some *rezanderos* play an important role in local religious life and enjoy certain prestige. The more skilled have a large repertory of prayers and deliver them with the impressive skill of a priest. It is interesting to note that the two most important *rezanderos*, both of whom were our informants, were also political leaders; one in the Cristero movement, the other in the opposing leftist group. The latter, incidentally, became the first Protestant in Tepoztlán. At present there are approximately ten *rezanderos* in the village and the majority of these live in the barrio of Santo Domingo.

(4) The members and respective officers of the religious associations are a type of lay church functionaries. Many of these associations were founded in colonial times and had a long history of ups and downs. They suffered misfortunes during the struggle for independence and during the Reform and the Revolution but were always reorganized in times of peace. Some of these associations are national and international in character, such as the Asociación Guadalupana, the Apostolado de la Oración, and the Acción Católica; others are essentially local and lack external ties. We shall describe the more important of these organizations.

a) The Asociación de la Vela Perpetua, the objective of which is to give homage to the *Santísimo Sacramento* by permanently maintaining a lighted candle on the altar. The Asociación consists of thirty-one women who identify themselves by wearing a medal suspended on a white ribbon. Each member dedicates one day a month to keeping vigil at the altar. Membership is limited to the maximum number of days in a month and this society is considered honorific and select. In the days of Díaz only the wives of *caciques* were members. The organization has a president, secretary, and treasurer; apart from its routine religious activity, this society serves no other social function.

b) Asociación del Apostolado de la Oración celebrates the first Friday of each month. Although men may join, the present membership consists of twenty-five to thirty women. The distinguishing mark is a medal worn on a red ribbon. It is interesting to note that although this organization has different levels of membership to stimulate the mystic devotion of its members, in Tepoztlán the members fulfill only the rituals of the first order without aspiring to the superior orders.

c) Asociación Guadalupana celebrates the twelfth day of each month in honor of the Virgin of Guadalupe. Membership is made up of thirty women.

d) The Cofradía de la Virgen del Carmen is a sisterhood of about thirty women who celebrate the sixteenth day of each month. The scapulary of the Virgen del

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with warm oil of rosemary and violet are given to "heat" the womb. A woman who wishes to prevent conception takes "cold" medicines. A woman who wishes a child and cannot conceive may visit the Virgins of Chalma or Tlaltenango, who are believed to have special powers to grant the desire for children. There is a belief that if conception occurs during the full moon, the child will be strong, and married couples sometimes plan to have intercourse during this time.

The most common symptom of pregnancy is the cessation of menstruation. This is almost always true of a first pregnancy, but may not hold for subsequent pregnancies. Menstruation often does not occur for as long as one or two years after giving birth to a child. Since many women conceive during this period, they do not know that they are pregnant until they feel movement or other symptoms, such as nausea. Sometimes women do not become aware of pregnancy because they continue to menstruate for two or three months after conception. This condition is attributed to *los aires* or to weakness of the back.

When Tepoztecan girls married at a younger age than they do now, they were often ignorant of the signs of pregnancy. They would report the cessation of menstruation to the mother-in-law, who would explain its meaning. The girl's own mother would be advised, but the respect-relations and sense of shame between mother and daughter prevented much direct discussion. The young pregnant wife becomes dependent for advice and care upon her mother-in-law, who may keep the girl's mother informed if she wishes to do so. In later pregnancies, mothers and daughters are generally less inhibited in their behavior toward each other.

Pregnant women make every effort to conceal their condition by carefully covering themselves with their *rebozos*, both at home and in the street. When the pregnancy becomes very obvious, women keep to their homes and the more "careful" mothers remain seated as much as possible, so that their children will not take note of their condition. Women who are careless about concealing their condition are looked down upon. City women who walk in the street without *rebozos* to hide their pregnancy are regarded as particularly shameless. Once a city woman who did not wear a *rebozo* came to live in Tepoztlán during her pregnancy, but left shortly because no one would speak to her. Tepoztecans had ostracized her because she was "opening the eyes of their children." More recently Tepoztecans were aroused by the fact that one of the schoolteachers continued to attend school, although in an advanced stage of pregnancy. The school director was chastized, and the teacher was asked to resign.

When a woman knows she is pregnant she informs her mother-in-law, if residence is patrilocal, or her husband, and arrangements are made to hire a midwife. The cost of the midwife has risen, from about ten pesos in 1943 to about twenty pesos in 1948. Before the Revolution, midwives in Tepoztlán received as little as one and two pesos. The rise in price reflects the increasing urbanization of Tepoztlán, as well as the general rise in cost of living in recent years.[3]

[3] In Mitla, in the 1930's, midwives were paid 75 centavos for delivering a girl and one peso for a boy. See Parsons, *Mitla*, p. 78. In Tzintzuntzan, midwives received from 3 to 7 pesos in

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Care during pregnancy consists principally of massages of the abdomen by the midwife. The general purpose of the massage is to make the birth easier and to determine the position of the fetus. Midwives say they can change the position of the fetus if necessary by means of massage. Faith in the importance of massage is widespread, and there are few who do not take massages regularly. Newly married women often begin to take massages during the second or third month, but others do not begin until they feel movement. Since there is an additional charge of fifty centavos (in 1943, the price ranged from twelve to twenty-five centavos) for each massage, there are many women who cannot afford to take them until the eighth or ninth month. Sometimes the husband will object to the number of massages his wife takes, and there may be quarrels. Massages are given every eight or fifteen days, depending upon when they are started and what the pregnant woman can afford. The patient lies down, with knees slightly bent, and the midwife gently massages the abdomen from right to left.[4] No oils or unguents are used.

Some say they can predict the sex of the baby by its position in the womb. If it is to one side, near the hip, it will be a boy; if it is in the middle, it will be a girl. If the fetus feels round, a girl is indicated; and if it feels elongated, it is a boy. If the mother looks sleepy and if her face is white, the child will be a boy, because boys are more "demanding" and make their mothers pale. If she is red-cheeked, the child will be a girl. However, some informants believe just the opposite and say that red cheeks indicate a boy because boys are more robust. If the mother becomes fatter all around, including the hips, it will be a girl; if she protrudes only in front, it will be a boy. It is also believed that a boy is born after nine months and a girl after eight months.

The midwife advises the pregnant woman concerning self-care. She is not to lift heavy objects but should continue to work because it makes the delivery easier. It is believed that a woman who is lazy and who sleeps often during pregnancy will have a difficult birth because the fetus adheres to the womb. Pregnant women should not urinate where an animal has just urinated because the rising steam may cause inflammation of the womb. Pregnant women are also advised not to bathe in the stream, since *los aires* may endanger the baby and cause it to be born with physical defects.[5] It is also said that bathing in the stream may cause the pregnant woman to fill up with water. Although pregnant women sometimes continue to use the stream to wash clothes, this also is considered unwise. Some say that pregnant women should not bathe more than once a week for fear of catching cold, but many women bathe every three days in warm or cold water, according to preference.

1943. In Cherán, in 1940, the cost of delivery was from 1½ to 2½ pesos. See Ralph L. Beals, *Cherán, A Sierra Tarascan Village*, Institute of Social Anthropology Publ. No. 2 (Washington, D.C.: Smithsonian Institution, 1946), p. 166.

[4] Foster describes the massage in Tzintzuntzan as "heavy pummeling" and attributes the many miscarriages to this.

[5] Redfield's informant said, "After three months she [the pregnant woman] goes to the *barranca* [stream] to bathe. She may do this many times before the birth." According to our data, although some women do it, this is generally regarded as undesirable.

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is "clean," that is, when bleeding stops. This sometimes occurs in the first week but more often in the second. After delivery it is obligatory to give the midwife something to eat as an expression of appreciation, but it is up to the family to decide what is given. Generally the midwife is offered chocolate or coffee and bread. Sometimes wine and cigarettes are also given. During and after the delivery, the midwife is not restricted in any way as to the food she may eat.[13]

The mother's milk generally flows after one or two days, sometimes even before the birth. If the milk does not appear by the second day, some midwives give the mother an *atole* of sesame seed, chick peas, chocolate, and cinnamon. Others give *necuatole* or *atole de alegría* made of ground corn, *chile pasilla*, *epazote*, and brown sugar. Another remedy is the penis of an ox, cut up and cooked. Sometimes the *flor de pascua* is boiled and taken by the mother. A few midwives place the baby at the mother's breast to stimulate the flow of milk. Many babies are nursed at another woman's breast until the mother's milk comes. During the day the wet nurse, usually a relative or a friend, comes to the child's house every three or four hours to nurse him. At night the child is taken to the wet nurse once or twice by the father or grandmother. There is no charge for the services of the wet nurse, but often the child's family sends her some meat to nourish her during this time. Some families are afraid to take a young infant out because of *los aires*, and it is fed cinnamon and water until the mother's milk begins to flow.

It is a common belief that the first milk is harmful to the infant and should be discarded. It is squeezed out and either thrown to the ground (this is called *motlalsoka*, burying the first milk), or it is thrown over the roof (*monokia*) to prevent the mother's milk from going away. It is also thought that squeezing out the first milk hastens the flow of the true milk. If the mother has no milk, it is considered a calamity because the cost of a regular wet nurse is prohibitive, and many children die when put on a diet of cow's milk. Canned milk is now used safely but the expense is a heavy burden for most families.

The amount of attention and care given to the new mother in Tepoztlán is striking. At no other time are women accorded so much service and time for rest. This care consists of a prolonged period in bed, freedom from household duties, taking sweatbaths, and abstention from sexual intercourse.

The prime motive underlying this postnatal care is to delay a new pregnancy as long as possible. It is believed that early resumption of sexual intercourse causes the back to weaken and the menstrual flow to begin, thus making conception more probable. Women say that extended rest from work and sexual intercourse can

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[13] We could find nothing to support Redfield's statements that "The midwife is magician-priest rather than obstetrician; she eats the same food as her patient as long as their relation of intimacy is maintained during postnatal care . . . during the first week, the new mother and the midwife, who must eat the same food as her patient, observe food restrictions." *Ibid.*, pp. 134, 136. Our questions concerning this called forth the same response from informants in Mitla; that is, they laughed at the thought and denied that it occurred. It should be noted that Redfield's account of the above, as well as other aspects of pregnancy and birth, is based on the report of a single informant and probably represents an individual variation.

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than spend the time and energy in walking. A count made on a Wednesday in July 1956 showed that 84 vehicles entered the village and 94 left it between 5 A.M. and 9 P.M. Thirty-six percent were buses which ran about two times an hour in both directions (to and from Cuernavaca), 41 percent were passenger cars, and 23 percent were trucks. The trucks carried various products—corn, pigs, plants, beer, gravel, groceries, soft drinks, and petroleum. A similar count made on a Sunday gave a total of 373 vehicles entering and leaving. The buses carried approximately 800 passengers during the day.

In 1943, the number of radios in the village was only three or four; by 1956 it had risen to eighty, battery operated, for electricity had not yet come to the village. The owners were mainly under forty; older people showed little interest in radios. Most of them had been bought in Cuernavaca since 1950 at prices ranging from 400 to 3,500 pesos. They were intended chiefly for family use but their presence has increased visiting and sociability among the younger people. The listeners are usually not program conscious. Whenever they want to listen to something, they turn the dials to whatever sounds good. *Ranchero* music is the most popular attraction, news a secondary item. Major obstacles to the further use of radios have been lack of money and the absence of electricity, which meant trouble and expense in keeping the batteries charged. About 15 percent of the sets were not working in July 1956 because the batteries had run down. Tepoztecans who had relatives or *compadres* among bus drivers could have their batteries installed in a bus for a day and so have them charged without cost.

In 1956, as part of a federal government project to improve communications, a telephone exchange was installed in a small grocery store in Tepoztlán. Six phones were listed for the village in the Cuernavaca directory, almost all of them for local businesses. Storekeepers can now make orders, politicians can arrange meetings, and in emergencies ambulances and doctors can be reached by phone. During the day, calls are sent and received through the central office; at night, when the central office is closed, calls go to the *Posada*. The grocer charges 50 centavos to call someone to the phone, provided they live near the center of the village. During my stay in the village in 1956 a few calls from Hollywood were received by the village government—arrangements for the filming of another movie in Tepoztlán were in process!

Tepoztlán now has a movie, operated by a villager who had been a *bracero*. The movies are shown on week-ends from October to May in one of the large rooms of the municipal building which seats about 300 people. The movie business is an insecure one in Tepoztlán, however; it cannot always successfully compete with the fiestas. Most of the films are Mexican cowboy and war pictures which appeal to young people. Adults over forty do not frequent the movies and most of the peasants do not permit their daughters to attend.

Despite the higher educational level, greater travel, and the increase in radios, our data suggest that there has been no increase in the number of people who read newspapers. On the contrary, there seems to have been some decline since 1943. In 1956, only about twenty-five individuals read a news-